THE SECRETS OF LEGENDARY NEIGONG

The Secret of Internal Power

Origin: Zhang Sanfeng

This is the very secret transmission of Shaolin and Daoist neigong consolidated into one by Zhang Sanfeng. What sets this system apart from all other neigong systems is that it physically moves the internal energy in the body with a special breathing technique that pushes the energy anywhere in the body, including outside the body. After the lower Dantian reaches 120% filled, this breathing technique can then be used to easily open up usually blocked, hard-to-open channels in the upper body leading to the arms, where the energy can then be projected outside the palms for use in higher martial art training techniques.

The secret of Internal power is the highest form of practice in martial arts, and it is also the most difficult to practice. It was founded by Zhang Sanfeng, the ancestor of Wudang, and has been lost for many years. The lost internal skills have been passed down only to a few future generations because of the secret book left by the ancestors. Internal power is higher than all kinds of martial arts. It can not only strengthen the body but also prolong life. It is the best self-defense power. Its main power is to hurt people with qi, break stones with qi, and perform work in the invisible, making people hard to defend against. It is the biggest nemesis of various martial arts, and it is also the best ability to practice medicine and cure diseases. All kinds of difficult diseases can be cured by internal energy, and the curative effect is higher than that of various medicines, so that the sick can quickly recover to health. This book is written according to the secrets left behind and according to the method of practicing internal skills. If you practice hard according to the book, you will surely achieve success.

0. Explanation of the internal power palm methods:

(1) Shadowless palm method:

The shadowless palm method is the use of masculine energy to perform work in the invisible, sometimes fierce, sometimes soft, and it is the best palm for long-distance combat. method, hit the target, no scars on the outside, but all broken inside. When the internal strength reaches 120%, the stone can be hit like powder from a distance of ten feet.

(2) Leiyin Palm Method:

The leiyin Palm Method is a combination of yin and yang. It is used to hit hard. The harder the target is hit, the louder the sound of thunder will be, and it will carry fire. broken. After the internal strength reaches 120%, the stone can be broken with anger at a distance of ten feet.

(3) Heisha palm:

Heisha palm is applied to pure yin qi, which is not released when transported, making the palm black like carbon ink with bright light. It is a sinister palm. After hitting the target, it leaves a black palm print. And the rot spreads to the internal organs and dies.

(4) Red sand palm:

Red sand palm is applied to pure yang energy, and it is not released when it is transported, making the palm bright red like blood. It is a pure yang poisonous palm. After hitting the target, it leaves a blood red palm print, and then burns the internal organs, and then they die.

(5) Iron sand palm:

The iron sand palm is used in the combination of yin and yang, and it does not move, making the palm as hard as iron.

(6) Shadowless plum blossom needle (hidden weapon):

This needle is made using Yin Qi, and the speed is so fast that it is difficult for the eyes to see. After the needle hits the target, a plum blossom is formed, so it is called shadowless plum blossom needle. After the internal strength reaches 120%, the external needle can be inserted into the bone with a distance of 100 feet.

1. The method of practicing Qi:

(1) Facing the sun at 12:00 pm and the moon at 12:00 am. Relax the whole body, sit cross-legged, keep the dantian focused, left leg inside, right leg outside, hands and five fingers together, left palm upright in front of the chest, right palm up and flat in front of the lower abdomen, (two arms should be flat, close to the body), Reverse abdominal breathing, use your nose to inhale and exhale when you breathe. In addition, the breathing is closed for 1-2 minutes (Note: the abdomen should be contracted when inhaling, and the belly should be rounded when breathing out. Each time you sit for two hours), this is called breath holding.

(Note: One complete breath of in and out must take 2 minutes to complete when skill is gained.)

(2) When you practice holding your breath for a long time, you can close your breath for 3-5 minutes with one breath in or one breath out, and you will have the basic dantian qi, and you will feel that there is a The ball is moving. The longer the breath is held, the bigger the ball will be, and the feeling of movement will be enhanced.

(3) When practicing breath-holding, keep the brain still, don't rush for success, and slowly develop from a short time to a long time. Form: left palm facing right arm, thumb slightly curved. Lay your right hand flat with your navel, palm facing up.

2. The method of activating Qi:

(1) When each breath can be closed for 3-5 7minutes, you should sit cross-legged in the breath-holding style, take a deep breath of external air and press down, and the true qi of Dantian will rise to the meridians of various parts of the body and flow to each other. If the first breath of external air can only make the dantian true qi rise, but cannot flow along the meridians, then inhale the second external air to press down the dantian true qi. In this way, the first breath inhaled will not run out of the door, and the second breath of foreign air inhaled can put more pressure on the dantian infuriating qi, causing the dantian infuriating qi to rise rapidly and flow to the meridians all over the body.

(2) When the breath can be held for 5 minutes, sit cross-legged in the style of breaking the yin and separating the yang during breath-holding, take a deep breath of external air and press down on the true qi of Dantian, and at the same time use the left arm vigorously (Note: Except for the left arm palm pushing outwards strongly, all other parts are Relax), Dantian Zhenqi will naturally rise along the Ren meridian between the two chests to the Tanzhong point on the chest, then along the Zhongfu point on the upper three ribs of the breast, and pass through the Yunmen, Tianfu, Jiabai and Chize on the inner side of the upper limbs. , Kongsui, Lieque, Jingqu, Taiyuan, Yuji acupoints go to Shaoshang acupoints, and then the whole body is exerted, and Dantian Zhengi will naturally go along the twelve meridians. At least Shang point in Zhongfu point is the hand-taiyin lung meridian. (Note: If the first inhalation of external qi cannot make the true qi of Dantian flow along the twelve meridians, then inhale the second and third inhalation...until the twelve meridians are connected. When exhaling qi, it must be in the quiet room, without any The interference of foreign objects and sounds)

3. The method of breaking the Dantian qi frame:

This method is mainly used to learn how to go in and out of the Dantian Qi, so that the internal power can go out, and it can reach the power of hitting people through thin air. This method is important, but it is easy to make mistakes without the foundation of skills, so the practitioners must learn from it. The sitting position is the same as above, but both arms tucked to the sides of the body palms facing the sky. Reverse breathing, when breathing in press down on the Dantian Zhen Qi and hold the breath while pushing all the energy down the spine to the perineal point, imagine a force (a ball) in the navel that moves around the waist, when exhaling, raise your left hand and push it forward hard and slow with a sound of "hut" coming from the dantian, straighten it, and imagine that the pressure moves the ball from the dantian to the left and then to the right of the navel. The force of the direction and rotation rises to the shoulder with the exhalation, and rushes forward to the palm and five fingertips through the left arm. After practicing eight times in this way, practice the right hand. To be clear, the ball in Dantian splits into two at the navel with one going around the left belt channel and the other around the right belt channel noth merging at Mingmen then going up the spine using pressure.

(Note: This requires at least two hours a day of practice. When mastered then the dantian qi ball can be moved at will up and down in the body as one wishes. The main thing here is getting very strong qi to the palms and fingers. Stinging pains may be felt around the navel but this is normal.)

4. The method of qi movement:

Use any type of external air to press down, and the Dantian infuriating qi flows to the desired part. If you are lucky in which part, you can work hard in which part. If you want to use various palm techniques, you can press down on the Dantian qi according to the instructions of the various palm techniques and inhale external air by hand, and the dantian qi will naturally move from the required meridians to the required parts. This is qi movement.

5. The method of emitting qi:

Before emitting gi, one must first transport the true qi of Dantian to Lao Palace, and then aim the palm at the target and spread it out with intensity. Aim at the target, the air column will shoot out from the Lao Palace. This is emitting qi.

6. Explanation of Distinguishing Success Force:

(1) After the breath is closed, the ball in the Dantian is the Dantian True Qi. If you take a breath of external air and press down the Dantian True Qi, so that the Dantian True Qi can open up a meridian as a successful force. Opening two meridians is the second success power. If two external gi presses down the dantian true qi and only one meridian can be opened, it is also the first suCcess power.

(2) When it comes to luck, if you take a breath of external gi and press down the dantian qi to rise to a local level, it is the first success power. If you take another breath of external qi and press down the dantian qi to rise, it will be the second success power. In this way, the division of the success power is the result of the practice. Will not know.

(3) When emitting qi, how far can it be sent, how powerful is the qi column, and then count how many breaths of external qi you have used to press down on your dantian true qi, and you will know how many successful qi you have used. For example, if you use two puffs of external air to press down your dantian qi to rise twice, if you take a third puff of external qi to press down on your dantian qi to rise, but the third puff of external gi does not increase your dantian qi, then you All in all, only two successes have been practiced.

7. Explanation on the application of the shadowless palm method:

Use the free style to take a deep breath of external air and press down on the dantian infuriating qi. At the same time, make a fist with force, pinch the palace with the middle finger and the ring finger, pinch the middle finger firmly, and pinch the ring finger empty, so that the dantian qi will be Naturally rising from the dantian to the Tanzhong acupoint on the chest and following the Yang meridian to Laogong, and then slamming the fist at the target, the Qi column will shoot out from the Laogong. If the distance is far away, before emitting qi, you should first estimate how many qigongs to use properly, and then transfer the qigong qi to the arm and the Laogong, and then release the qi (Note: the left hand clenches the fist and the left hand clenches the Laogong. The right hand bleeds Make a fist with your right hand and use your fingers to pinch Lao Gong. If both hands are exhaling at the same time, you can make a fist and force your fingers to pinch Lao Gong.)

Feeling: There is a heat wave in the lower abdomen and the middle of the to chests to the arms to the Lao Palace.

8. Explanation of the application of leiyin palm method:

Use the free style to take a deep breath of external air to press down the dantian qi, so that the dantian qi is divided into two parts, one goes yin (ren meridian), the other goes yang (du meridian), when the qi reaches the Lao Palace (through inner arm yin and outer arm yang meridians), it will be Natural yin and yang combination. Makes the sound of thunder sound after the air column hits the target. (Note: While inhaling the external air and pressing down on the Dantian Qi, the left arm should be raised with a flat chest, the index finger and middle finger should be spread out, and the two fingers should be separated, so that the Dantian Qi will naturally separate the yin and yang meridians). When you are lucky, you should clench your right fist tightly, hold your ring finger and middle finger tightly on the Lao Gong, and then expand it violently when you breathe out (Note: Before you breathe out, you should transfer the estimated amount of success to your arm and Lao Gong, and then breathe out again).

Feeling: There is a surge of cold inside the arm to the Lao Palace, and there is a surge of heat inside and outside the arm to the Lao Palace.

9. Explanation of the application of heisha palm method:

Use the power of three successes to transport the true qi of Dantian to the palm through the yin meridian, so that the qi spreads all over the yin meridian and the sun network of the palm, making the palm black (Note: the thumb and the The index finger should be bent and exerted at the same time, and the dantian qi will naturally travel from the yin meridian to the yin meridian and the sun meridian of the palm, and then spread the two fingers after the palm is completely dark).

10. Red sand palm application explanation:

Use the power of three successes to transport the true qi of Dantian along the Yang meridian to the palm, so that the qi spreads all over the Yang meridian and Sun meridian of the palm. Make the palm bright red like blood (Note: When you are lucky, the index finger should be bent and exerted force, and the dantian qi will naturally travel from the Yang meridian to the Yang meridian and the Sun meridian of the palm. When the palm is all red, spread the index finger).

11. Explanation of the application of the iron sand palm:

Use the Ercheng force to separate the dantian qi from the yin and yang meridians and transport it to the palm, so that the qi spreads all over the meridian and sun collaterals of the palm, making the palm hard as iron (Note: the thumb is required for luck. Bend hard, and Dantian Zhenqi will naturally divide the yin and yang meridians to all the meridians and sun collaterals of the palm. When using, the thumb should always be bent). The three palms of black, red, and iron should be used at the same time. When inhaling external air and pressing down on the true qi of Dantian, both palms can use the same

hand posture at the same time. If you exert force, the qi will naturally divide into two parts and go to the left and right arms. to the palm.

12. Explanation on the use of shadowless plum blossom needles:

Use freestyle to hold 41 steel needles in a half clawed fist in the center of the right palm. Then take a deep breath of the external air and press down on the Dantian Zhenqi, and at the same time use the right arm, so that the Dantian Zhengi naturally moves along the yin meridian to the front Laogong, Houlaogong, Zuolaogong, Youlaogong and Zhonglaogong in the palm. Immediately after the fist is aimed at the target, the qi column will shoot out from the five labor palaces in the palm, causing the qi to force the steel needle away from the palm and push the steel needle forward, so that the steel needle hits the back of the target. Like a plum blossom. (Note: Before exhaling, you should transport the estimated amount of power to the arm to the Lao Palace, and then exhale. For example, one-handed hairpins can be used with one arm, and two-handed hairpins can be used with both arms).

Feeling: There is a cold feeling in the arm to the palm.

Instructions: Make a half fist, hold the needle in the palm of the hand, the needle tip is facing the little finger, and the fingers must not pinch the palace.

13. Explanation of the Twelve Meridians of Qi Communication:

There are twelve pairs of large and identical meridians the human body, which are directly connected with the viscera, also known as the twelve meridians. Sitting cross-legged in the style of breaking the yin and separating the yang, inhaling the external air and pressing down on the Dantian Zhen Qi to ascend the Tan point, followed by the left arm, so that the Zhen Qi moves from the Huagai point to the Zhongfu point or at least the Shang point, and smooth the twelve meridians. (Note: When the qi passes through the twelve meridians,

it should be in a quiet room, and there should be no interference from foreign objects and sounds).

Hand Taiyin Lung Meridian:

It starts from the Zhongfu point on the upper three ribs of the breast and passes through the inner side of the upper limb to the Shaoshang point on the inner side of the thumb, where it joins with the large intestine meridian of hand Yangming.

Hand Yangming Large Intestine Meridian:

Starting from Shangyang Point on the inside of the index finger, along the front of the upper limb, through the shoulder and neck, to the Yingxiang Point on both sides of the nostrils of the face, it is in harmony with the Stomach Meridian of Foot Yangming.

Foot Yangming Stomach Meridian:

Starting from Chengqi point right now, Xiahuankou, then to Touwei point near the forehead, through the neck, chest, abdomen to the front of the thigh to Lidui point on the outside of the second toe of the foot, Combined with the Spleen Meridian of Foot Taiyin.

Foot Taiyin Spleen Meridian:

It starts at Yinbai Point on the medial end of the inner toes of the foot, passes through the inner side of the lower limbs and ends at Dabao Point on the chest, where it connects with the Heart Meridian of Hand Shaoyin.

Hand Shaoyin Heart Meridian:

It starts at Jiquan Point in the middle of the armpit, runs along the inner back of the upper limb, and ends at Shaochong Point at the inner end of the little finger, where it joins with the Small Intestine Meridian of Hand Taiyang.

Hand Taiyang Small Intestine Meridian:

Starting from Shaoze Point on the outside of the little finger, along the back of the upper limb through the neck to Tinggong Point in front of the ear, it connects with the Foot Taiyang Bladder Meridian.

Bladder Meridian of Foot Taiyang:

Originates from the Jingming point at the inner corner of the eye, goes up the head to both sides of the neck and back to the back of the lower limbs, passes through the inner side of the little toe and ends at the Yin point, where it connects with the Kidney Meridian of Foot Shaoyin.

Foot Shaoyin Kidney Meridian:

It starts at Yongquan Point in front of Zuxin, passes through the inner side of lower limbs to Shufu Point on abdomen to chest, and connects with Hand Jueyin Pericardial Meridian.

Pericardial Meridian of Hand Jueyin:

It starts from Tianchi Point, one inch outside the breast, passes through the center of the inner side of the upper limb to the Zhongchong Point at the tip of the middle finger, and joins with the Sanjiao Meridian of Hand Shaoyang.

Hand Shaoyang Sanjiao Meridian:

It starts at Guanchong point at the outer end of the ring finger, along the outer center of the upper limb, and ends at the Sizhu point at the neck through the back of the ear to the tip of the

eyebrow, where it connects with the gallbladder meridian of Foot Shaoyang.

Foot Shaoyang Gallbladder Meridian:

Starting from the outer eyelid Tongziliao point, passing through both sides of the head, going behind the ears, down the neck to the shoulders, going to the side sternum and ribs, abdomen,

buttocks, going on the outer side of the lower limbs to the outer side of the fourth toe, Duanqiao Yin point, and Foot Jueyin Liver Meridian.

Foot Jueyin Liver Meridian:

Starts at Dadun point at the end of the big toe, ascends along the inner side of the lower extremity, passes through the abdomen to the breast, and ends at the door point at the lower stage of the chest, where it connects with the hand-taiyin lung meridian.

14. Explanation of the Eight Extraordinary Meridians and Eight Meridians:

The so-called Extraordinary Meridians and Eight Meridians are the eight meridians that are not directly connected with the viscera and are called the Extraordinary Meridians. The eight meridians refer to the eight meridians other than the twelve meridians. They are Chong, Yinwei, Yinqiao, Dai, Yangwei, Yangqiao, Ren, and Du respectively. These eight meridians, collaterals and sun collaterals are not directly connected with the internal organs. The transverse branches of collaterals and meridians, and the small branches of sun collaterals and collaterals are distributed throughout the body. Sitting cross-legged in the style of breaking the yin and separating the yang,

inhaling the external air and pressing down the dantian qi to ascend along the twelve meridians. Quickly, until the whole body is on fire, and the top of the head is accompanied by a collection of Qi, that is, the other six channels, collaterals and Sun collaterals have been opened except for the Rendu two meridians. interference from foreign objects and sounds).

15. Explanation of abnormal qi movement:

When qi flows through the twelve meridians and the eight extraordinary meridians, if there is headache, dizziness, distending pain and acupuncture-like pain in the whole body or a certain part, stop the exercise immediately and stop Exhale, and then slowly exhale after a while. If you have these sensations when the qi moves to a certain part, it is because the brain is not still, there is interference from foreign objects and sounds, and the sitting posture and hand posture are not correct. If you have these abnormal sensations and you are still continuously exercising qi, the result is either a certain part or the whole body is disabled, or you go crazy, and the consequences are unimaginable.

(Note: If you encounter the above situation, don't panic, wait for the power to stop and you will be ok and it will disappear naturally).

16. The method of blocking acupoints with the inner qi:

Take a deep breath of the outer qi and press down on the dantian qi. At the same time, the right hand or left hand is half clenched, the thumb is pressed on the nails of the index finger and middle finger, and the arm is vigorous, and the dantian qi will naturally go to the two fingers, then aim at the acupoint and flick (stretch the middle two fingers), the qi will shoot out from the tips of the two fingers and hit the acupoint, causing the acupoint to be hit and the meridian blocked, causing the human body to lose local or overall activity function.

17. The method of releasing acupoints with internal qi:

After acupoints are touched, the method of acupoint-resolving can be used, that is, find another acupoint on the same meridian of the acupuncture point, and use the same method to slowly shoot the true qi to the acupoint, so that the true qi passes through this acupoint and goes to the acupuncture point to open up the meridians, so that the acupoint being pointed will be solved. If the power used in acupuncture is relatively light, it can also resolve itself within 24 hours. When acupuncture is used for more than one successful force, it cannot be solved by itself.

18. Explanation of the effect of point and solution points:

For example: point the Baihui point in the middle of the head, the Yintang point in the middle of the eyebrows, and the temple points on both sides of the head. The other side is only dead but not alive. For example, clicking the Xiaoyao point (two inches below the breast) on the middle waist will make people laugh out loud, and if they are puzzled for three days, it will lead to death. For example, Dianyamen point (the middle of the back of the head and the fifth point of the hairline) and Tiantu point (the depression inside the upper edge of the sternum notch, the lower part of the throat), the person will become dumb.

(Note: Tiantu acupoint should only be used for five points of skill)

Acupoints are mainly to close the various meridians. Jie acupoints is mainly to open the closed meridians and then use qi to open them, and the person will be restored to the original state.

19. Explanation of the method of Fu (Gong) Qi:

Both sides sit cross-legged opposite, with the left leg inside and the right leg outside, with the palms and five fingers together and flat

chested and pushed forward, the palms of both sides should be aligned with the Laogong acupoint in the palm of the other's palm. Then lightly inhale the external air and press down on the Dantian zhengi to rise to the Laogong acupoint of the palms, and slowly release the Qi to the Laogong of the other side (breathing). Lao Gong walked towards the other party's Lao Gong to Dantian.

(Note: If Party A gives qi to Party B, after the palms of both parties are aligned, Party A's middle fingers of both hands should press against Party B's middle fingers of both hands. When giving qi, do not speak, it must be in a quiet room, and there must be no foreign objects or sound interference).

Feeling: The Ren channel between the inside of the two arms and the middle of the two chests of Party B has hot air flowing to the dantian, and there is a feeling of heat and burning in the dantian.

20. Explanation of the abnormality of qi:

If A gives B qi, and B has pain, swelling, and numbness in both arms, stop the qi immediately, and then check whether the sitting and hand postures of both parties are correct, and whether there is any interference from foreign objects and sounds. (Note: You should explain the feeling to B before giving out the qi. If there is pain, swelling. or numbness, B should immediately turn his palms into fists and press against Party A's Lao Gong. At this time, A will feel that the qi is touching. Obstacles, when feeling this way, A should immediately stop the work. When releasing the qi, A should lightly inhale the external qi and press down on the true qi of the Dantian. The luck and qi should be slow but not fast, and the qi should be soft but not violent).

21. Explanation of qi detection and qi treatment:

When visiting the disease, hold the little finger and the ring finger, separate the thumb, index finger and middle finger, and stretch the

arm at the same time. Take a deep breath of external air and press down on the Dantian True Qi, and the True Qi will naturally go to the three fingers. At this time, ask the patient to put their palms flat, with the patient's palms facing up. Put the second index finger on the patient's wrist 1-2 inches above the patient's wrist, and the little finger 1-2 inches below the back of the wrist. The three fingers should be pressed against the patient's arm, and at the same time, slowly recover the energy (the arm is slowly tightened) just relax). In this way, whichever meridian of the patient has sick qi, which meridian of the patient will feel the same as that of the patient. When treating the disease, use the labor palace or fingers to press the diseased part tightly, and then release the qi to the diseased part. Such as serious illness and difficult disease, available to pay qi method to the patient's twelve meridians, collaterals and sun collaterals.

(Note: when applying qi, as long as the palms of the Laogong align and press the Tianzong acupoint behind the patient's shoulders, the gas can be released to the Tianzong acupoint).

If the cause of the disease is due to cold, the qi must be yang. If it is obtained from heat, the qi must be yin. Intractable diseases are generally paid for with yang qi.

22. Explanation of the highest limit of internal power:

The highest peak of internal power is to open up the two veins of Ren and Du. When opening the two veins of Ren and Du, one must have 120% of the Dantian filled, otherwise the two veins of Ren and Du cannot be opened. 120% of the skill is already the highest skill, but if you send out a success, you will lose a success. After getting through the two veins of Ren and Du, no matter how successful the power is, his Dantian True Qi will not be damaged in the slightest. Because after Ren and Du's two meridians are connected, without feeling it, Dantian's true qi keeps running in the twelve meridians, collateral meridians, sun collaterals and eight extra meridians at all times during normal breathing. Dantian infuriating will not be damaged in the slightest. If you don't damage your Dantian qi, you won't reduce your power.

23. Interpretation of the two channels of Ren and Du:

Sitting cross-legged, with the left leg inside and the right leg outside, the palms and five fingers are close together and overlapping, the palms are facing down and placed in front of the lower abdomen, the right palm is up, the left palm is down, the palms should be pressed close to the lower abdomen, and then take a deep breath. Press down the Dantian Zhengi, and the Dantian Zhenqi ball will naturally descend, through the perineal point between the genitals and the anus, the Changqiang point under the coccyx, from the Governor Vessel in the middle of the spine straight up through the neck to the Baihui point in the middle of the top of the head, down to the nose Column, to the lip inner tooth intersection, and then follow the Ren meridian between the two chests to return to Dantian. When the qi travels into the mouth, there will be a thumping feeling like a pulse. At this time, you should continue to take a deep breath of external air and press down on the dantian true qi until the pounding feeling disappears, so that the running qi will return from the Ren meridian to the dantian, and you will feel the whole body is as frivolous as sitting in the water and in the air. With this feeling, the two veins of Ren and Governor have been connected.

(Note: When qi is in the second channel of the governor, it should be ina quiet room, and there should be no interference from foreign objects and sounds).

24. Explanation on Receiving Gong:

When emitting qi or after, you should suddenly relax your arms, and at the same time take a long breath through your mouth, so that the true qi of the dantian will be interrupted and no longer rise, and there will be no qi to be released again. Put the two hands together over Dantian and push in to rotate them clockwise 72 times.

25. The final words:

Internal skills are easy to learn but difficult to practice, and the mystery is endless. The practitioners must be male or female before they can practice, and they must have talent, beauty,

wisdom and perseverance.

26. Eight ways of thunder boxing:

(Note: It's unknown what this part of the instructions is about but its speculated to be a lost martial art part to this neigong system).

(1) Shadowless Palm Technique (two moves and eight poses)

(2) It is difficult to distinguish between the dark and the day, holding a sharp knife to cut through the mess.

(3) Leiyin Palm Method (two strokes and eight styles)

(4) Lightning strikes the wolves, and opens the road with one hand.

(5) Shadowless plum blossom needle (six strokes and six styles)

(6) 41 plum blossom wrapping heart needle, one horizontal, left and right two heart needles.

(7) A vertical needle from the throat to the yin, one point is the most deadly needle.

(8) Two points to win the blind needle, the skillful fairy scattered flower needle.

The Secret of Yi Jin Jing

Origin: Bodhidharma

While in meditation in the cave at Shaolin Temple, Bodhidharma received this secret transmission from the Dao, along with several other transmissions. This Yi Jin Jing is not the commonly found version that everyone knows about, but the actual secret transmission of Yi Jin Jing. From this practice came methods like the iron armor neigong and others, but what sets this practice apart from all others is that it physically creates a real lower Dantian, which manifests into a kind of living organ able to store a reservoir of energy without leaking out.

Within these pages, lies the hidden knowledge of lower Dantian reconsolidation. This essential practice focuses on creating a physical lower Dantian and making the qi ball within it mobile once formed. Consistent practice of this method naturally draws qi into the area through friction and heat, generating an electromagnetic field around the lower Dantian. Over time, this field can even be sensed by others as a subtle static sensation on the skin. In my view, anyone serious about lower Dantian practice should master this method, as it's the true path to awakening and opening the lower Dantian, allowing it to be filled with the secrets of internal power.

Understanding the Power of Strengthening the Inner and Outer Body

In Qigong practice, the spirit (often referred to as "God" or "intention") is paramount, guiding the flow of qi. Qi moves according to the direction of your imagination, though there's no physical image. Over time, this becomes second nature, and the results follow naturally.

For instance, when I first began Qigong, I never imagined I could strike my chest and abdomen with my fists, let alone with sticks, bricks, and stones. Eventually, I could even withstand blows from rocks weighing over a hundred kilograms without injury. Despite being nearly seventy years old, I practice this daily and feel compelled to continue. Mastering this skill ensures that I will never suffer from internal diseases—a fact that Western medicine might deem incurable.

Yi Jin Jing Qigong is not just for prolonging life; it's about building resilience. Combined with martial arts, it can significantly enhance your self-defense capabilities.

Unfortunately, some misunderstand Yi Jin Jing, mistaking lesser techniques for this profound practice. True Yi Jin Jing training involves refining and strengthening both body and spirit, not simply building physical strength.

The practice begins with deliberate, precise movements and progresses to advanced techniques.

Here are the detailed training methods:

1. Morning Routine: Rise at 5 AM. After your morning routine, sit in the lotus position. Keep your body and waist straight, head upright, mouth closed, teeth clenched, tongue pressed against the palate, and eyes slightly closed. Focus your mind, regulate your breathing, and place your right hand over the lower Dantian firmly pressing in on it. Imagine a concentrated point of qi in the Dantian connected to the Laogong point in the palm, and rotate your right hand in small circles

from right to left 30 times building friction and heat. Repeat with the left hand but from left to right. This practice will automatically draw qi directly into the Dantian. A small amount of baby oil may be used to prevent skin irritation from the friction.

2. Further Practices: Gradually increase the intensity and number of rotations each day, moving from light to more forceful actions. Practice dispersing qi, swallowing breath techniques, and reinforcing these methods daily, adjusting your routine to add more repetitions as you progress.

3. Daily Development: Continue these practices daily, increasing the repetitions and intensity. Each day adds a layer of complexity and strength, ultimately leading to the strengthening of both your inner and outer body.

4. Advanced Techniques: As you advance, incorporate breath control, qi circulation, and focus on integrating spirit, qi, and physical strength. These techniques require dedication but lead to significant results over time.

5. Final Notes: The cultivation of essence and qi is the foundation of true health and resilience. Through consistent practice, one can achieve remarkable physical and spiritual strength, warding off diseases and maintaining a strong body.

Chapter 1: Preparing the Body and Mind

Morning Preparation

Time & Hygiene:

Wake up at 5:00 AM.

Perform your usual morning routines, such as defecation and washing up.

If necessary, return to bed and sit in the lotus position for meditation.

Posture:

Sit in a comfortable lotus position or a natural sitting posture.

Keep your waist straight and avoid leaning forward or backward.

Your head should be upright, mouth closed, teeth gently touching, and the tongue placed against the roof of your mouth.

Close your eyes slightly, and focus your mind inward, eliminating any distracting thoughts.

Regulating Breathing:

Breathe naturally and avoid heavy breathing.

Press the palm of your right hand on the lower Dantian (located just below the navel).

Relax your entire body.

Mind-Body Connection:

Imagination and Concentration:

Visualize a small Qi ball in your lower Dantian under your palm.

Concentrate fully on the sensation in your palm as you begin the movements.

Palm Movements:

Right Hand: Move your right hand in a circular motion from right to left, rotating thirty times. Focus entirely on the palm and the Qi in your Dantian.

Left Hand: Repeat the same movement with your left hand, rotating from right to left thirty times.

Chapter 2: Enhancing Qi and Electromagnetic Field

Continued Palm Movements:

Right Hand:

Move your right hand to the right, rotating it another thirty times.

Left Hand:

Move your left hand to the left and rotate it thirty times.

Strengthening Qi Flow:

Open Qi Method ("Falun Rotation"):

Hold an imaginary hollow cup in your right hand.

Place it on the center of your chest, and rotate it from right to left.

Start with a small circle at the center and gradually increase the size, making five circles total.

Your seventh circle should encompass the entire chest area.

Complete thirty-six rotations in total.

Left Hand Falun Rotation:

Repeat the same procedure with the left hand, starting with a large circle and gradually making them smaller.

Complete thirty-six rotations.

Teeth Strengthening:

Teeth Buckling:

Bite down thirty-six times. This practice is believed to strengthen the teeth and the overall body.

Qi Circulation Exercises:

Good Luck Exercise:

Inhale through the nose, guiding the breath with intention.

Let the breath travel up through the skull, down the spine to the tailbone, forward to the Dantian, and up the chest.

Exhale through the mouth. Repeat this cycle three times.

Reverse Qi Circulation:

Inhale through the nose and guide the breath down to the Dantian.

Direct it up the spine, over the head, and exhale through the mouth. Repeat three times.

Chapter 3: Strengthening the Lower Dantian

Inhalation & Swallowing Exercise:

Standing Posture:

Stand with legs shoulder-width apart, facing clean air (avoid facing the wind).

Keep feet parallel, hands on hips, and slightly lift the lower abdomen.

Inhalation:

Inhale slowly, directing the breath to the lower Dantian.

After filling the Dantian with breath, slowly exhale through the mouth.

Swallowing Qi:

After the third inhalation, swallow saliva along with the breath.

Perform five inhalations and five swallows.

Daily Routine:

This practice completes the daily routine. Make sure to accumulate essence and maintain a calm and focused practice.

Chapter 4: Progressive Strengthening

Day-by-Day Progression:

Incremental Increase:

Each day, increase the number of rotations, starting with thirty, and add ten more with each subsequent day.

Ensure both the right and left hands perform the exercises equally.

Daily Routine Continuation:

Continue with the Qi dispersing method, teeth buckling, good luck exercise, reverse luck exercise, and inhalation & swallowing method.

Each day, progressively increase the breaths during the swallowing exercise by one.

Chapter 5: Deepening the Practice

Advanced Techniques:

Exploration of Yi Jin Jing:

Understand that this practice is designed to strengthen the bones and muscles through specific patterns and movements.

The right side represents Qi and the left side blood. Qi must be pushed into the blood to facilitate its flow.

Membrane Refinement:

Focus on refining Qi first, then proceed to refine the membranes and finally the essence (Jing).

Regulate different types of Qi (middle, kidney, liver, lung, etc.) through continuous practice.

Final Notes:

Accumulate essence and Qi consistently, as it is the foundation for a strong body and resistance to diseases.

Regular practice is necessary, and avoidance of lust, alcohol, and other distractions is crucial for success.

Chapter 6: Conclusion

Daily Increase:

Continue to incrementally increase the repetitions of each exercise as detailed in the instructions.

By the end of the practice, the lower Dantian will be physically reconsolidated, creating a strong foundation for further energy cultivation.

Final Thoughts:

The essence of this practice is patience and persistence. Over time, the body will accumulate and refine Qi, strengthening both the internal and external aspects.

This detailed guide should provide you with a clear, structured approach to mastering the Yi Jin Jing method for lower Dantian reconsolidation. Consistent practice and attention to detail are key to fully realizing the benefits of this ancient technique.

Specific Steps in Qi Movement

Posture and Preparation:

Choose a Comfortable Position: Sit in a lotus or half-lotus position, or stand with feet shoulder-width apart. The spine should be straight, and the body relaxed.

Hand Placement: Place both hands on the lower Dantian (located a few inches below the navel) to focus your mind and energy there.

Relaxation and Focus: Close your eyes, relax your body, and calm your mind. Breathe naturally, focusing on the Dantian.

Breath Control and Initial Qi Gathering:

Inhalation: Inhale deeply and slowly through the nose, directing your breath down to the Dantian. Imagine the breath as a stream of energy (Qi) filling the Dantian.

Visualization of Qi: As you inhale, visualize Qi forming into a warm, glowing ball of energy in the Dantian. Feel this warmth and energy building with each breath.

Qi Circulation (Small Heavenly Cycle):

Upward Movement of Qi (Ren Channel):

Inhalation: As you inhale, guide the Qi upward from the Dantian, along the Ren Mai (Conception Vessel) channel. Visualize the Qi rising from the Dantian to the perineum, then moving up the front of the body, passing through the lower abdomen, solar plexus, heart center, throat, and reaching the crown of the head.

Downward Movement of Qi (Du Channel):

Exhalation: As you exhale, guide the Qi down along the Du Mai (Governing Vessel) channel, starting from the crown of the head. Visualize the Qi descending down the back of the head, along the spine, passing through the lower back, and finally returning to the Dantian.

Completion of the Cycle: This completes one full circulation of Qi. Repeat this cycle multiple times, focusing on the smooth and continuous flow of Qi through the Ren and Du channels.

Advanced Qi Circulation (Microcosmic Orbit):

Circular Movement of Qi:

Inhalation: As you become more proficient, guide the Qi in a circular pattern around the torso. Start from the Dantian, moving up the front (Ren channel) to the crown of the head, then down the back (Du channel) to the Dantian again.

Exhalation: Continue to visualize and feel the Qi circulating in this orbit with each breath.

Focus on Synchronized Movement: Ensure that the movement of Qi is synchronized with your breath, maintaining a steady rhythm and flow.

Qi Consolidation:

Returning Qi to Dantian: After completing several cycles of Qi circulation, gently guide the Qi back to the Dantian. Visualize the energy settling and condensing into a bright, warm ball within the Dantian.

Sealing the Energy: Place your hands over the Dantian, one on top of the other, and take a few deep breaths. Focus on sealing the energy within the Dantian, ensuring it remains concentrated and stable.

Completion and Grounding:

Relaxation: After finishing the Qi movement practice, take a few moments to relax, allowing the body and mind to absorb the effects.

Grounding: Slowly rub your hands together to generate warmth, then place them over your face or other parts of the body to ground the energy. This helps to bring your awareness back to the physical body.

Notes:

Visualization: Always maintain a clear and focused visualization of the Qi's path as it moves through your body.

Breath: Keep the breath steady, deep, and controlled. The breath should guide the movement of Qi, not force it.

Concentration: Stay concentrated on the Dantian and the flow of Qi, avoiding distractions.

This practice, when done consistently, is believed to enhance health, vitality, spiritual development, and internal strength by improving the flow of Qi within the body.

Overview of the Breath Control Technique:

Preparation:

Posture: Begin by sitting in a lotus position or standing with a natural posture. The body should be relaxed, and the mind calm.

Mind Focus: Concentrate on the Dantian (the energy center located below the navel). The breath should be steady and even, with no heavy breathing.

Hand Placement: The right hand is pressed on the lower Dantian.

Imagining Qi:

Visualize Qi (energy) forming a small, warm mass or tip in the Dantian under the palm.

Rotate the hand in a circular motion around the Dantian, first with the right hand, then with the left, 30 times each. The movement should be slow and deliberate, with full mental focus on the Qi gathering in the Dantian.

Qi Circulation:

Inhalation: Inhale slowly through the nose, guiding the breath with your intention down to the Dantian. Visualize the breath as energy filling the Dantian.

Qi Movement: As you inhale, imagine the Qi moving up through the body, passing through specific points (like the perineum, lower back, and up to the crown of the head).

Exhalation: Slowly exhale through the mouth, guiding the Qi back down to the Dantian. The exhalation should be controlled and deliberate.

Swallowing Qi:

After completing the basic Qi circulation, perform a technique where you "swallow" the air with the body fluids produced in the mouth, imagining it as essence descending into the Dantian. This is done five times, with each "swallow" being coordinated with a deep inhalation.

Repetition:

The practice increases incrementally each day, adding more repetitions and deepening the concentration and intensity of the

breath control.

Purpose of the Breath Control Technique:

The goal is to cultivate and strengthen the Qi within the Dantian, enhancing overall vitality and health. This practice is also believed to help in developing an electromagnetic field around the Dantian, making the Qi tangible and perceptible over time. It aims to improve internal energy flow, reinforce the body's defenses, and support longevity and spiritual development.

Special "Mobile" Dantian Methods:

Dai Meridian Movement:

Place both hands on the right side of the belt meridian, with the palms facing the belt meridian. Use reverse abdominal breathing to coordinate the movement of the hands. When inhaling, place the left palm in front and the right palm in the back, and use the vibration force to push the belt meridian's qi to rotate to the left. The mind follows the hands, and the mind guides the qi. The qi moves and the mind follows. Close both eyes slightly and look inward at the belt meridian; when exhaling, place the right hand in front and the left hand in the back, and use the vibration force to push the belt meridian’s qi to rotate to the right. Look inward and use the same mind as above, for a total of 9 breaths. Then use the same exercise to guide the belt meridian's qi to inhale to the right and exhale to the left for 9 breaths. During the operation, the posture, breathing, thoughts and vibrations should be coordinated well. The waist should be fully relaxed, and the hand's air movement should be used to drive the waist to rotate naturally in a small range. The waist will feel soft like a silk bundle, the belt meridian will be warm, the qi will flow around the waist, and the meridians and qi channels of the whole body will be active and unobstructed.

Rotating Golden Elixir Method:

You can stand, sit, or lie down, and the rest are the same as above. Breathe naturally.

There is a golden elixir about the size of a duck egg located in the Dantian area. Fold your hands and gently place them on the lower Dantian, and then rotate counterclockwise 120 to 360 times evenly and slowly, and then rotate clockwise 120 to 360 times. Friction will be generated which is important to the practice.

Continuing the previous posture, press the upper edge of the lower abdomen tightly with the two thumbs, and the remaining four fingers point downward, press the lower edge of the lower abdomen tightly, with the tiger's mouth of both hands facing each other (inverted diamond), with the Dantian area protruding in the middle, and then move the lower Dantian up and down then left to right 30 to 40 times, and also move it into the upper and lower corners 30 to 40 times. At this time, the intention is to guard the Dantian, and the Qi sinks in the lower abdomen, and must not float up.

Each rotation takes about 5 seconds, 2 to 3 times a day. In about 20 to 40 days, you will feel hot and distended in the lower abdomen and the feeling of Qi Dan turning. Moving the lower golden elixir ball should be done slowly and firmly, over time it can be moved at will.

These works were discovered and translated by Jeff McDuffie after many years of searching for the secret 'real neigong' methods of Zhang Sanfeng and Bodhidharma, which had been jealously kept secret from everyone. These two systems must be used together to

train in the secret Lei Shan Dao school of real neigong. Real neigong here means that the techniques used actually do the internal work that is talked about and only described in all other neigong systems. These two systems physically actualize the energy processes inside the body to really do the true internal work.